THE ORDER OF WORDS IN ἡ τιμὴ θεῶν (AESCHYLUS, *Ag.* 637)

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Fraenkel, II 315, says "it is quite unusual (if indeed admissible at all) that . . . for example . . . τῶν λόγων πατρός [should be used] instead of τῶν πατρὸς λόγων". I see no difference between this order and that in Cercidas, fr. 3, 7 :

Οὗτος ἐν ἀτρεμίᾳ τὰν ναῦν ἔρωτος
σώφρονι πηδαλίῳ πειθοῦς κυβερνῇ.

One might, I suppose, treat ναῦν ἔρωτος as equivalent to a compound "love-boat", but there are few limits to the use of such an expedient. Again, Fraenkel (317, note 1) allows τὴν ὁμευνέτιν Αἴαντος (Sophocles, *Aj.* 501) because Αἴαντος is a name; but here ἔρωτος (in spite of line 2, παῖδ' 'Αφροδίτας) appears to be a common noun and there is no occasion to write Ἔρωτος.

I do not know whether this parallel, if it is one, has been cited before : Fraenkel evidently confined his search to Attic drama, though the third century meliambic poet may reasonably be called as a witness in a matter of syntax. It is the syntactical principle, not the interpretation of *Ag.* 637, in which I am particularly interested.

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